

Improving

COLLEGE AND UNIVERSITY

Teaching

VOLUME VI

1958

GRADUATE SCHOOL
OREGON STATE COLLEGE
CORVALLIS

Supplement to Autumn 1958 Issue
IMPROVING COLLEGE AND UNIVERSITY TEACHING
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SIXTH YEAR

WINTER 1958

VOL. VI, No. 1

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Improving College and University Teaching

A NATIONAL JOURNAL
FEATURING ARTICLES ON COLLEGE TEACHING
WRITTEN BY COLLEGE TEACHERS

PUBLISHED QUARTERLY
BY THE
GRADUATE SCHOOL OF OREGON STATE COLLEGE,
CORVALLIS, OREGON

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Entered as second-class matter, March 22, 1954, at the Post Office at Corvallis, Oregon, under the Act of August 24, 1912.

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Subscription price
\$2.00 a year
Two years \$3.50

Address: 107 Commerce Hall
Oregon State College
Corvallis, Oregon

The Editor's Uneasy Chair

I am at once annoyed with myself and disturbed about an idea. Because I lacked foresight or scholarly habits a score of years ago, I am unable to cite author, book, and page for a statement that stays with me and in itself makes me uneasy:

"We draw a line where nature intended a web."

Something to
bear or
something
to wear

We draw many lines in the curriculum and in teaching. For example, general education proponents and university organizers joined to establish a momentous line two years beyond high school to mark the "completion" of general education. Later, in face of criticism by the web school, they began to say it was *formal* general education that was to be completed.

The line school, which for the most part seems to rule, draws lines. It emphasizes horizontal levels: primary, secondary, higher; lower division, upper, graduate; basic courses, advanced. It provides junior certificate, terminal certificate, degrees. It draws vertical lines, too, so common as to be usually unnoticed. All the disciplines, basic and professional, have vertical lines to separate them. As majors they reach down to matriculation day with their specified prerequisites or other demands. They reach upward into the sub-specialty realm. Sometimes students themselves are separated according to ability.

Lines seem logical and neat. They have value. Horizontal and vertical, they even suggest a web, though the wrong kind of web. The web school remembers that life, knowledge, and human beings themselves are interrelated and interdependent, each a unity. The educational fabric that nature "intends" must be a mesh of vital fibers, not inert dividing lines.

Do we have enough of such tissue in our educational scheme? What of our subjects taught with little relation to each other? Who hears anything of correlation? Are not brows lifted or lips curled at mention of integration? How common are comprehensive examinations, and how comprehensive are some of those so called? And philosophy, which sees or should see life and knowledge as a unity—what place does it have in the education of college and university students today?

In brief, are we imposing upon students something procrustean to bear instead of a curricular fabric which they could shape, each to his nature and need, to wear like a garment?

The Higher Teaching

THROUGH unaided discovery, a child learns a great deal about himself and the world around him. Autonomous development, however, is not enough. Even as a young sapling requires the skill of a horticulturist to produce the best fruit, a human being needs guidance if he is to develop his talents and potential.

The product, whether of horticulture or of teaching, may be mediocre, incompetent, or masterly, depending on the guiding skill. An ignorant or slothful horticulturist will produce a poor crop of apples, small, blotched, and wormy; an unqualified or neglectful teacher will produce meager learning. A horticulturist with warped ideas may induce misshapen growth; a teacher with a false philosophy may dwarf and distort the minds under his care. A master horticulturist will reap a bountiful crop of high quality; a master teacher will inspire superior learnings, proportionate to the capacities of his students.

A student, of course, is more than a plant, operates in an environment far more complex. Our concepts of teaching and learning must be expanded accordingly. The goal of two blades of grass where one grew before has been long since exceeded. Is it not reasonable to strive similarly to advance our teaching to a level far beyond the mediocre, the minimum, or the passable?

Probably there is no level lower than the process of spoon feeding by the teacher with subsequent controlled regurgitation by the student. Such teaching is lower even than the autonomous teacherless learning of the child because the child is more fully activated. Morsels of knowledge fed spoonful by spoonful have an ephemeral existence till the term is over but a doubtful future in the life of the student. The evil is not solely in the spoon feeding but perhaps even more in the fact that the knowledge so imparted is almost invariably fragmentary and is received by rote memory. The results may be impressive to the uncritical. The student in true-false and similar tests may make a fine showing with quite a mass of knowledge. But he exemplifies only Man Remembering, not Emerson's Man Thinking.

If the purpose of college and university teaching is to produce self-propelled intellectual activity on the part of the student, the goal sought is obviously Man Thinking. Relationships, mean-

ings, questions, challenges, appreciations, skills, habits, motives, ways of working with others, a philosophy of life, a sense of responsibility—these, rather than a bare and barren factual knowledge, will involve the whole man and his varied gifts. If teaching does not penetrate into the inner being of the student, if it does not involve him in activity that deserves to be called thinking, it is low level teaching.

Does not our teaching too readily become preoccupied with the mere imparting of terminology and specific facts? Should we not rather give our students "knowledge of the ways of organizing, studying, judging, and criticising"? Should not categories, criteria, methodology, basic concepts, abstractions, principles, and generalizations go along with the facts in the proper teaching of any subject? Are not skills, comprehension, interpretation, application, analysis, synthesis, and disciplined judgment the concern of "higher" teaching?

Socrates standing or sitting among his students, drawing them out by questions, making them think, was no spoon feeder. He kindled their minds, their hearts, and their wills to life and activity. The great achievement of his teaching was not what he told his students but what he did to them.

The higher teaching will utilize the student's strength, correct his weaknesses, lead him in a life career commensurate with his capacities and opportunities. The higher teaching will liberate his creativity. As it is the responsibility of every human being to cultivate and find expression for his inner nature and potentiality, it is the responsibility of teaching to impel each student to accept and fulfill his unique destiny.

Paradoxically, the student operating under the higher teaching will seem to himself and to others to be learning autonomously, like the child learning things on his own. His activity will be self-propelled. He will be in large measure unaware of the part his teacher has in stimulating and guiding him. The higher teaching, like an art masterpiece, transcends both itself and the artist-teacher. The student, drawing in some degree on his full cognitive, emotional, and volitional powers, achieves the true higher learning.

Personal Thoughts on Teaching and Learning¹



Is what we call teaching either damaging or meaningless? If the question startles us, let us read on. The director of the University of Chicago counseling center, professor of psychology, and author of "Client-Centered Therapy" and other distinguished contributions here shares some thoughts and their implications. They disturb him. And he asks us as readers, "What like meanings exist for you in your experience?"

By **CARL R. ROGERS**

I WISH to present some very brief remarks, in the hope that if they bring forth any reaction from you, I may get some new light on my own ideas.

I find it a very troubling thing to think, particularly when I think about my own experiences and try to extract from those experiences the meaning that seems genuinely inherent in them. At first such thinking is very satisfying, because it seems to discover sense and pattern in a whole host of discrete events. But then it very often becomes dismaying, because I realize how ridiculous these thoughts, which have much value to me, would seem to most people. My impression is that if I try to find the meaning of my own experience it leads me, nearly always, in directions regarded as absurd.

So in the next three or four minutes, I will try to digest some of the meanings which have come to me from my classroom experience and the experience I have had in individual and group therapy. They are in no way intended as conclusions for someone else, or a guide to what others should do or be. They are the very tentative meanings, as of now, which my experience has had for me, and some of the bothersome questions which their absurdity raises. I will put each idea or meaning in a separate paragraph, not because they are in any particular logical order, but because each meaning is separately important to me.

¹ Remarks presented as a basis for discussion to the Harvard Conference on "Classroom Approaches to Influencing Human Behavior", April 4, 1952.

¶ In view of the purposes of this conference, I may as well start with this: *My experience has been that I cannot teach another person how to teach.* To attempt it is for me, in the long run, futile.

¶ *It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behavior.* That sounds so ridiculous I can't help but question it at the same time that I present it.

¶ *I realize increasingly that I am only interested in learnings which significantly influence behavior.* Quite possibly this is simply a personal idiosyncrasy.

¶ *I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.*

¶ *Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another.* As soon as an individual tries to communicate such experience directly, often with a quite natural enthusiasm, it becomes teaching, and its results are inconsequential. It was some relief recently to discover that Aoren Kierkegaard, the Danish philosopher, had found this too, in his own experience, and stated it very clearly a century ago. It made it seem less absurd.

¶ *As a consequence of the above, I realize that I have lost interest in being a teacher.*

¶ *When I try to teach, as I do sometimes, I am appalled by the results, which seem a little more than inconsequential, because sometimes the teaching appears to succeed. When this happens I find that the results are damaging.* It seems to cause the individual to distrust his own experience, and to stifle significant learning. *Hence I have come to feel that the outcomes of teaching are either unimportant or hurtful.*

¶ *When I look back at the results of my past teaching, the real results seem the same—either damage was done, or nothing significant occurred. This is frankly troubling.*

¶ As a consequence, *I realize that I am only interested in being a learner, preferably learning things that matter, that have some significant influence on my own behavior.*

¶ *I find it very rewarding to learn, in groups, in relationships with one person as in therapy, or by myself.*

¶ *I find that one of the best, but most difficult ways for me to learn is to drop my own defensiveness, at least temporarily, and to try to understand the way in which his experience seems and feels to the other person.*

¶ *I find that another way of learning for me is to state my own uncertainties, to try to clarify my puzzlements, and thus get closer to the meaning that my experience actually seems to have.*

¶ This whole train of experiencing, and the meanings that I have thus far discovered in it, seem to have launched me on a process which is both fascinating and at times a little frightening. *It seems to mean letting my experience carry me on, in a direction which appears to be forward, toward goals that I can but dimly define, as I try to understand at least the current meaning of that experience.* The sensation is that of floating with a complex stream of experience, with the fascinating possibility of trying to comprehend its ever changing complexity.

I am almost afraid I may seem to have gotten away from any discussion of learning, as well as teaching. Let me again introduce a practical note by saying that by themselves these interpretations

of my own experience may sound queer and aberrant, but not particularly shocking. It is when I realize the implications that I shudder a bit at the distance I have come from the commonsense world that everybody knows is right. I can best illustrate by saying that if the experience of others had been the same as mine, and if they had discovered similar meanings in it, many consequences would be implied.

¶ Such experience would imply that we would do away with teaching. People would get together if they wished to learn.

¶ We would do away with examinations. They measure only the inconsequential type of learning.

¶ The implication would be that we would do away with grades and credits for the same reason.

¶ We would do away with degrees as a measure of competence partly for the same reason. Another reason is that a degree marks an end or a conclusion of something, and a learner is only interested in the continuing process of learning.

¶ It would imply doing away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions.

I think I had better stop. I do not want to become too fantastic. I want to know primarily whether anything in my inward thinking, as I have tried to describe it, speaks to anything in your experience of the classroom as you have lived it, and if so, what the meanings are that exist for you in *your* experience.

Professing Ignorance

"Thus Socrates would handsomely twit the young men with their ignorance by professing his own, pretending for his part he had need with them to study morality and make more accurate inquiries into the truth of things."

Plutarch's MORALS

Irving Babbitt: America's Best Remembered Teacher



Doubtless many sincere and effective teachers rest in "unvisited tombs." So unselfish and unassertive were they that they are not remembered. Yet Pythagoras, Socrates, Jesus—who left not a line of writing—are remembered and their teachings are cherished.

A professor, a lawyer, a scholar who was president of The American University for a decade and is now director of the Rollins College Center for Practical Politics, here pays tribute to "America's greatest teacher."

By PAUL DOUGLASS

BIOGRAPHIES of teachers provide data to kindle the imagination and guide professional growth. The career of Irving Babbitt provides a case history in point.

For forty-one years from 1892 to 1933, Babbitt taught French literature in Harvard College. Paul Elmer More gave it as his opinion that Babbitt was probably the greatest teacher America has known. T. S. Eliot expressed the affection of generations of students when he wished for the world "more Irving Babbitts." He said:

I do not believe that any pupil who was ever deeply impressed by Babbitt can ever speak of him with that mild tenderness one feels toward something one has outgrown or grown out of. If one has once had a relationship with Babbitt, he remains permanently an active influence: his ideas are permanently with one as a measurement of his own.

What kind of performance made Irving Babbitt a professor so warmly remembered? How did he teach? What were his relationships with his students? What can teachers learn about teaching by studying his performance? The answers to these questions lie in four basic conceptions which Irving Babbitt entertained about (1) a teacher's relationship with his students, (2) a teacher's relationship with books, (3) a teacher's idea of the classroom, and (4) a teacher's idea of man.

A TEACHER'S RELATIONSHIP WITH HIS STUDENTS

For Irving Babbitt the method of education remained the same in all times and places: a per-

sonal intellectual companionship between teacher and student. Often he repeated that "the great method of teaching is the same now as it was in the days of Socrates: an earnest and competent contact between a man and his pupil." For Babbitt teaching was an urgent mission of developing men of competence and character for positions of leadership.

Babbitt began each term by identifying the abilities of the students who studied with him. As soon as he received his class lists, he proceeded to the recorder's office to locate his men on the rank list. While he was concerned with all his students, he felt that he owed a special obligation to the handful of best minds entrusted to his direction. He proposed not only to know them, but quite as much to use them. Each semester he would select four or five of exceptional promise. Outside of class he would do special work with them, both as an obligation and as a means of shaping up intellectual leadership for further courses to leaven the student lump. Thus he provided in advance for an intellectual elite in every course.

Babbitt held strong notions that a teacher should be readily accessible to his students. Afternoons students would drop into his study in Widener just to visit. These informal sessions followed no regular pattern. The conversations ranged from Homer to President Eliot's elective system and from Confucius to Mussolini's Black Shirts. In laying stress on Buddha's "outer calm" and "inner strenuousness," Babbitt would observe to the amusement of his students that he could detect signs of laziness in himself and that he had observed "that majestic indolence so dear to native man—particularly in undergraduates!"

If a student would suggest that he was "lost," Babbitt felt that both he and the student had failed in a common undertaking. He would schedule a conference, sit down with the student in his study, and patiently review first principles.

True to his conviction that the professor's first duty was to serve his students, Babbitt was conscientious about keeping appointments. He wanted the students to have the assurance that the meeting as planned was a matter of first importance in the life of Harvard. On rare occasions when he failed

to keep a date, he promptly wrote a note of apology and set a new appointment convenient to the student's schedule.

In his concern for the growth of his men, Babbitt encouraged his better students to publish—and to publish early in their careers. When a student produced an encouraging letter from an editor, Babbitt would meet evenings with the man to help on building outlines and studying manuscript drafts—idea by idea and sentence by sentence.

Like his office in Widener, Babbitt's home at 6 Kirkland Road in Cambridge welcomed students. On highly informal occasions Babbitt could toss a French salad with the best of chefs. After a little food, he would sit down with a cigar in jam sessions that ended only when the intellectually exhausted students went back to their residence halls.

Babbitt was particularly conscientious about reading and criticizing the written work of his students. He held the sound notion that when a student had been expected to perform an assignment, he had a right to expect from the professor his best attention. Even during his final illness, when Babbitt lay in bed, he was surrounded by blue books and term papers. To a remonstrance that he was too weak to read, Babbitt replied: "When a man has been hired to do a job, it's only decent to stick to the task until it's done."

A TEACHER'S RELATIONSHIP WITH BOOKS

For Babbitt, since education is unavoidably intellectual, books provided the scholar's working equipment. They were the tools of his trade, just as much as the blowtorch and wrench belonged to the plumber. The competent use of books, for him, identified the genuine student. To Babbitt the university library provided the field headquarters of the mind. It was no gloomy asylum but rather the arsenal of the intellect. By example and exhortation he demonstrated the centrality of the library in the educational process. The library was his workshop.

First of all, he set the example for his students by using it. He was in his study in Widener on schedule as if he were punching a time clock. There he sat, bent over a book, reading with motionless concentration.

Second, Babbitt surrounded himself with books as he walked. Students would observe their professor advancing across Harvard Yard with his green baize bag stuffed to overflowing—swinging

from his two hands. He entered the classrooms in Emerson and Sever halls with armloads of books. At once he would set about unpacking and arranging them on the table. His books were working volumes, marked with paper slips obviously torn from examination booklets. When the time came, he would open the appropriate book, check the passage in the context of his thought, and then proceed to discuss ideas with a passion which has rarely been experienced.

Third, in continental style Babbitt dictated to his students long bibliographies, mostly of primary source material. He explained that while a student could not possibly use all the items that semester, the lists would serve for a lifetime of reading. And Babbitt thought in sweeps of time. A semester had no meaning to him except as an opportunity to encourage students to initiate the study of a subject.

Fourth, Babbitt held that a student should begin to build his own library in college and let the books serve as guides in later life—useful reminders of the high resolves once formed on the campus. In his choice of books Babbitt had no pride in fine bindings or antiquarian items. To him a book was worth only the ideas in it. He treated his books as raw materials and he wanted his students to do the same. He dog-eared the pages. He jabbed notes in margins with a stub pencil. He mutilated the text with his comments until the volume became Babbitt's annotated worksheet. By example he communicated this masculine treatment of books to his students.

A TEACHER'S IDEA OF HIS CLASSROOM

To Babbitt the classroom became the arena where together teacher and students turned corners and encountered ideas. As the battles over ideas raged, students filled their notebooks with marginal queries, protests, shorthand outlines of counter opinions, and urgent self-memorandums to look up this or that right away in order to develop the student's own opinion. Books became weapons, enemies, and allies.

Babbitt's comments were disconcerting. He threw out issues that men debated around Harvard Yard and for the rest of their lives. Stuart Sherman said that "he was at you day after day like a battering ram, knocking down your illusions, cutting into your beliefs, disposing of what you adored, and driving you into a reconstruction of your entire intellectual system." T. S. Eliot observed that the sessions hung together as a result

IRVING BABBITT'S CONCEPT OF TEACHING

I A TEACHER'S RELATIONSHIP WITH HIS STUDENTS



1
Personal intellectual companionship between teacher and student.

2
Accessibility of teacher to student.

3
Encouragement to students to be creative.

4
Fellowship: opening home to students.

II A TEACHER'S RELATIONSHIP WITH BOOKS



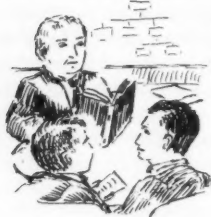
1
Books: the scholar's tools.

2
The library: field headquarters of the mind.

3
Bibliographies: road maps to source material.

4
Building personal libraries: record of student's intellectual adventure.

III A TEACHER'S IDEA OF THE CLASSROOM



1
Classroom: arena where ideas encountered.

2
Sense of humor: laughter an intellectual tonic.

3
Forum: inspire students to draw clear map of spiritual world.

4
Purposeful investigation of ideas: means to encourage men to think in terms of evidence.

IV A TEACHER'S IDEA OF MAN



1
Academic purpose: developing competent men of character for positions of leadership.

2
Model: men both self-reliant and humble.

3
Inner work: meditation as the superlative form of inner action, making man distinctively human.

4
Maintenance of standards: man's action as the answer to the enigma of life.

VISUALS BY MARY E. SPEAR, WASHINGTON

of the "intellectual fury" of the ideas. Men went out of the classroom staggering with general ideas that Babbitt made seem tremendously important—ideas which the men met in the newspaper, in the next book they read, and in the next person they met. Under Babbitt's impetus students were inspired to draw a clear map of the spiritual world and to chart their own positions in it. On the back steps of Sever Hall where men gathered between classes to smoke, students would shoot questions at each other in an almost electric atmosphere. Inside themselves they felt that a lifetime would be all too short to explore all the territory there was to cover.

While under Babbitt's generalship the classroom became transfigured in the exciting contest of ideas, his class and seminar sessions were good-natured events. *Babbitt held the theory that fun had a definite place in the classroom.* He studded his talk with wit and humor. He enjoyed the stories he told and his students enjoyed Babbitt's own peals of laughter quite as much as the stories themselves. Rarely has so much wholesome laughter rung out from a Harvard classroom. Students often said that if they had learned nothing from Babbitt but how to laugh, the year would have been well spent.

Babbitt considered it his mission to make men think. He inspired his students to the purposeful investigation of ideas. He wanted his men to think in terms of evidence. He aroused his students as heirs of a long tradition, both Occidental and Oriental. To him Harvard students were men with a proud past, a present responsibility, and an obligation to the future. He rescued students inun-

dated with contemporaneity and gave their lives shape in the full dimensions of time.

A TEACHER'S IDEA OF MAN

Babbitt's professional performance as a teacher was given coherence and power by his concept of man and his concern for standards.

In an age swept by naturalism and confused by theological dispute, Babbitt asserted the independent status of the human as distinct from nature and distinct from God. His exhortation was simple: he wanted his men to be both self-reliant and humble. He asserted that man himself was the answer to the problem of the century; and that man's problem was that of his conduct. The answer to the enigma of life for Babbitt did not lie in a metaphysical theory, but rather in action. By action Babbitt meant "inner action" or "inner work," the experience which a man has when his higher self disciplines and controls his lower self, thereby giving to life a quality of moderation, proportion, and decorum as the ethical will and discriminating intelligence, projected in living experiment upon the traditions of the past, act upon current impulses. Babbitt urged genuine meditation, not as a passive surrender, but as the superlative form of effort.

The study of the lives of teachers brings the great traditions of the profession into the possession of new generations and provides professors with an array of experience which can be integrated into methods for the improvement of teaching. We need more teacher biographies as guides to professional growth.

Art of Midwifery

"Wherefore Socrates taught nothing, but suggesting principles of doubt, as birth-pains, to young men, he excited and at the same time confirmed the innate notions. This he called his Art of Midwifery which did not (as others professed) extrinsically confer intelligence upon his auditors; but demonstrated it to be innate, yet imperfect and confused, and in a want of a nurse to feed and strengthen it."

Plutarch's MORALS

Quotable Ideas About Teaching



Our readers know Dr. Ordway Tead as an interpreter of good teaching. He is a commanding figure in the scholarly and educational world. Vice president of a great publishing house, member of two college boards, lecturer, author, and above all thinker, he here draws a pencil around some

challenging ideas and questions.

By ORDWAY TEAD

"In appraising ourselves as teachers, we may well need to redress a necessary balance and put highest priority on the quantity and quality of our communication with our students as fellow human beings who are trying to find the significance of life and to grow in its richness.

"In appraising curriculums, we may well need to check the opportunities we offer students, to communicate and reflect upon immediately meaningful experiences to become aware of themselves (and others) as individuals having inherent value to think out what it takes to improve society to critically appraise the quality of contemporary life to catch up the sweep of life in the long generations, man's inheritance of slowly evolving wisdom to face up to the problem of enemies, their cause, and cure (especially Russia and America) to identify the qualities most needed in leaders of our time."

ROSS L. MOONEY
Educational Research Bulletin
February 1957
* * * *

"The dilemma of the teacher and of those persons who are charged with the design of the educational program is therefore clear. How is one to conduct an educational process in which every activity of the learner is both consummatory and instrumental to the attainment of another activity? Put it this way, the dilemma has a familiar sound, for every teacher knows that today's lessons well learned pave the way for what is to follow. But it is precisely in the consideration of what is to

follow, what indeed does inexorably follow, that the responsibility of the teacher becomes breathtakingly exciting, as well as mountainously large and heavy. It calls for great wisdom for the teacher to see each moment both for what it is, in and of itself, and for what it signifies in terms of wider outlook on life and in terms of the possibility of becoming. This dilemma, like many others, is real and ever present, and doubtless is never neatly soluble. But facing it makes the work of the teacher one of the grandest adventures in the world."

DONALD P. COTTRELL
Educational Research Bulletin
February 1957
* * * *

"The teacher's responsibility is not only to share with students the substance of a field of learning, but also to stimulate and guide growth in mind, character, and personality. One is instrumental to the other. Instruction is most effective when the teacher knows (1) the ends of growth to which his teaching is directed, (2) the learning qualities of his students, and (3) the ways in which the subject matter may be shaped in order to serve its function. Instruction is never without outcomes in growth beyond attainment of academic knowledge, but unless they are planned and controlled as far as possible, the outcomes may be fortuitous, undesirable, or inefficient. To realize the fullest educational potentials of teaching one must first assess the values and possibilities of a subject, then, plan, organize, and conduct instruction accordingly."

JOSEPH JUSTMAN AND WALTER H. MAIS
College Teaching: Its Practice and Its Potential. New York: Harper & Brothers, 1956. Page 30.
* * * *

"There is one possibility that transcends them all. It is the possibility that the pendulum that carried Marxism to a point where it appeared to millions of the world's population as the most favorable force of emancipation and progress has passed the top of its long swing.

This would mean the rediscovery of America as the liberal and emancipating force of the world—a great break-through into hope. This is a very real possibility and worth all the effort needed to realize it. To realize it, we must not relax any effort to cultivate the mental and spiritual re-

sources of the individuals who compose the nation."

From "Tomorrow Is Too Late"
C. W. DEKIEWIT
The Educational Record, July 1957
* * * *

"As a teacher, your ultimate presuppositions will show; the student will get them, he will know . . . then the teacher must make sure what his own assumptions are . . ."

JOHN B. MAGEE, Professor of Philosophy and Religion, College of Puget Sound, Tacoma, Washington. From "Workshop on The Nature and Needs of Personhood" (p. 45), Santa Barbara, California, December 1956. Referred to later as "Workshop."
* * * *

"The most important gift of education ultimately I feel is an involvement of a creative and truly spiritual philosophy of life."

FREDERICK MAYER, Professor of Philosophy and Humanities, University of Redlands, Redlands, California. From "Workshop" (p. 17).
* * * *

"Personality is the illustrative event of the cosmos."

WHITEHEAD quoted by David D. Eitzen, Professor of Psychology of Religion and Pastoral Counseling, University of Southern California, Los Angeles, California. From "Workshop" (p. 8).
* * * *

"Not enough attention is being given to devising questions, problems and projects which will stimulate and even on occasion compel each student to do independent critical or creative think-

ing. There are, of course, formidable barriers to doing this effectively—the lack of inherent interest of students, the heterogeneity of a class group, the large teacher load, the time and difficulty of reading and evaluating such student efforts—but the fact remains that this is a highly essential phase of good teaching. It also requires thoughtful preparation."

From "Teaching for the Development of Thinking Abilities and Habits," Final Report of the "Ford Study Committee," Hope College, September 1955.
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"If ethics and beauty are not taught by humanities, the national life is bound to suffer, so much so that I doubt that the humanities, however defined, can ever be taught with the objectivity of mathematics. It is quite possible to argue that the humanities specialize in virtue and are therefore bound in greater or less degree to be hortatory and didactic. American education would suffer if it were otherwise."

From "American Humanism: Its Meaning for World Survival"—HOWARD MUMFORD JONES (World Perspectives, Volume XIV), Harper & Brothers, 1957. p. 39.
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A FEW QUESTIONS TO TEACHERS

By Ordway Tead

❑ An individual course can be so tidy, orderly, systematic; life, on the other hand, can be so intransigent, chaotic, incalculable. Should the student learn something of this quality of life from any or every course?
* * * *

❑ Intellectual pride is an occupational hazard of the conscientious and well-equipped teacher. How does the good teacher assure that what is subtly conveyed to students is not this pride but rather a necessary self-assurance tempered by humility and by eagerness to communicate successfully?
* * * *

❑ The critical faculties of a teacher are rightfully developed to an acute point. How can one be sure that in offering criticism to students the resulting reaction is not discouragement but an affirmative response toward improvement?
* * * *

❑ The value of the teacher's emotional detachment from students, and of his exclusive involvement with subject-matter, is occasionally affirmed. In what total atmosphere is the responsiveness of students greatest, and is it true that their enthusiasm for the subject is increased by impersonality in the teacher's manner or by an over-intellectualized style?

Solution of "Title and Text" Autumn 1957 Issue

(Ordway) TEAD: "COLLEGE TEACHING AND (COLLEGE) LEARNING"

"... it is rewarding to witness . . . activity in a colleague's classroom. In no other profession does there still remain so little check by one's peers upon one's professional performance . . . as the college teacher enjoys . . . we cannot too rapidly strive to alter this . . ."

New Haven: Yale University Press.
1949. Pages 47-48.

Readers interested in more "Title and Text" puzzles are invited to write the editor. They will be continued if interest warrants.

Shakespearean Tragedy in General Education



The purpose of this journal is to provide a means of sharing among college and university teachers. An assistant professor of humanities at Michigan State University suggests one way to teach a play. He himself has experimented with it a great many times over a period of years. Readers who are not literature teachers may read this article as an aid in deeper appreciation of a great work in tragedy.

By JOHN MANNING

WHILE COLLEGE instruction should have no inflexible procedures, few would deny that it should follow some conscious design, deviations from which may spontaneously arise in the interchange of knowledge and thought. The assurance which careful planning gives to both instructor and students, indeed, is likely to provoke reflection, stimulate interest, stir the imagination, and create those classroom experiences which precipitate considerations and judgments which, in turn, affect emotional and ethical maturity. The most cursory perusal of the professional journals dealing with college instruction, however, would reveal that most contributors confine their remarks to *general* principles of instructional techniques; seldom do they get down to *specific* illustration or demonstration of those principles. This is probably the best (and safest) procedure to follow. Instructors, especially the young, with a pragmatic turn of mind, however, having *first* imbibed general philosophic principles, soon become keenly interested in specific demonstration of the same. In no field, I suspect, does such a wide difference of opinion exist as to what constitutes sound teaching practice as in that of English literature—especially when it concerns literature to be presented in courses of general education rather than in courses for English majors. In spite of this fact, I thought it might be useful to suggest in some detail *one* way to teach a play to a group of students in a general education course, in the hope

that the suggested procedures would prove useful to the novice and, perhaps more to the point, provoke discussion among the veterans.

For my *exemplar* I have chosen Shakespeare's *Julius Caesar*, partly because it lends itself to the treatment I have in mind, partly because it is not only a relatively simple tragedy but also is obviously great literature, and partly because I have experimented with it a great many times over a period of years.

For full enjoyment and appreciation of this play, it is imperative that the students secure (a) some conception of tragedy in general as Shakespeare chose to present it, and (b) an acquaintance with the general historical background of ancient Rome leading up to the events in the play. If the play is being studied as part of a larger unit of study, say that of the whole culture of ancient Rome, so much the better, for the student will already have considerable understanding of the Roman situation. And if this study of ancient Rome has been preceded by a study of the culture of old Greece, the student will also have some knowledge of tragedy as the Greeks conceived it. Failing either of these optimum sets of circumstances, the instructor is advised to conduct a discussion with the class about the nature of tragedy, and to follow this with a brief outline of the historical events leading up to the conspiracy to assassinate Caesar.

SHAKESPEAREAN TRAGEDY

Discussion may be evoked by asking what are some of the characteristics of tragedy? What are its causes? Why is the outcome inevitable? What are the effects upon the reader or spectator? The following points (with anything else the instructor deems relevant) should be brought out during the discussion.

The Greeks tended to view tragedy as resulting from some excess on the part of the hero which broke the general order of things, bringing disastrous results upon the victim as the gods foretold. Thus tragedy in this sense appeared to result from fate. Much in the same vein, Thomas Hardy, the English novelist, portrayed tragedy as the result of fate—some accident, chance, or luck. But in Shakespearean tragedy, the hero himself is at least

partly responsible for the catastrophe. Some flaw in his character starts the action. Nevertheless, fate plays a part, too. Shakespeare recognizes this. There are always external circumstances over which his hero has no control.

The recognition of these huge uncontrollable forces which play so large a part in shaping human destiny calls up emotions of awe and wonder. As the plot unfolds before us, and as the hero succumbs to these overwhelming forces, we realize that such forces do exist, and that we ourselves may be called upon to pit our puny strength against them. As the hero puts up a gallant fight against the forces which he cannot control, we are roused to admiration at the nobility of his character. But, as we realize the inevitability of his defeat, we are moved to pity as well. We see the struggle between the forces of good and evil waging a conflict in the soul which is the battleground of the emotions; we see that the evil will eventually drag him down to inevitable defeat; the good that is within him goes down too; and not only he himself suffers; he drags others down with him; the innocent suffer with the guilty; and at this waste of goodness, we exclaim, "Oh the pity of it!"

Tragedy includes the presentation of moral problems; it does not attempt to offer their solution. While the question of the existence of evil in a moral world must be raised, the receipt of just deserts as the result of moral wrong-doing, in a tragedy, does not always follow.

While the action of any individual has some influence on his environment, that of an illustrious man is more likely to have reverberations that are national or world wide. We see the same thing happening to the lesser characters as happened to the hero; we see them caught in the vortex of events, going down to defeat along with the hero, often undeservedly. We begin, perhaps, to have apprehensions that we ourselves may be caught up in some such set of circumstances.

When the catastrophe has been finally reached, and our emotions, which have been swayed through pity, awe, fear, admiration, are spent, then our hearts and minds are at rest. We feel that the struggle has been glorious, and that, though defeated, man has been ennobled in the process; nobility of character has illuminated suffering and death; such verities as honesty, loyalty, duty, and courage are human values that abide. This was what Aristotle meant when he wrote of the *catharsis* of the emotions, and when he said

that a tragedy "purifies by pity and fear." Great tragic literature leaves us with a cleansing elevation of spirit. The hero may lie broken and battered, but we feel that in mankind there are abiding values that are above the hottest of human passions and the calamity of circumstances. We sit back, dry eyed, and aghast, in a spirit agreeing with Milton's mighty lines:

Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame, nothing but well and fair, . . .
And calm of mind, all passions spent.

As the study of the play draws to a close, as a synthesis to the whole drama, especially if this is an initial experience for them, the students might well be asked: who is the hero of the play? What was the weakness within his own character? What were the external circumstances over which he had no control?

THE HISTORICAL BACKGROUND

If the students do not have the relevant background of Roman history, they might be assigned to read and report upon Plutarch's account of "Caesar" (and also his accounts of Pompey, and Brutus) in his *Lives* (upon which Shakespeare based his drama). Failing that, an outline of the periods of Roman history should be given to the students by the instructor. It would almost seem unnecessary to include it here.

For the sake of completeness, the following historical outline is included.

The Monarchy: The most prominent of the Italic tribes, the Latins, centered themselves about various fortified places which developed into towns; one of their 'city states' first became historically important under the rule of foreign kings who had come to Italy from Asia Minor by sea. The state was Rome which was ruled by kings from about 700 to 500 B.C. The last of these kings were Etruscans. The well-known Tarquin the Proud was among them. There was a council of elders, and an assembly where the freeman met and voted on a few limited measures with a few limited rights. It was a period of incessant warfare. The traditional date for the founding of the city is 753 B.C. Legend says that the twins, Romulus and Remus (descendants of Aeneas who fled burning Troy), after being cast into the Tiber when in flood, were suckled by a she-wolf; when the two had grown into young manhood, Remus is said to have been felled with a spade for deriding an earthen fortification which Romulus had constructed. The historian Livy tells of the expulsion of the kings from Rome by the people who resolved that "never again should a king rule in Rome." The attempt of "False Sextus" to restore the monarchy was thwarted by the gallant stand of Horatius and his two companions, Herminius and Spurius Larcius, as Macaulay recounts in his famous lay.

The Republic: The traditional date of the founding of the republic is 509 B.C. It lasted approximately from 509 to 265 B.C. As might be expected, the monarchy was followed by a type of aristocratic government. This government by the wealthy landowners, who became known as Patricians, hardened into a closed caste. A class struggle originated between these Patricians and the common people known as the Plebeians. Eventually, the Plebeians decided to go on strike and walk out of Rome. The Republic was governed by two consuls who were elected annually assisted by a *comitia centuriata* and certain other officials such as the praetors or magistrates. After the 'strike,' the Patricians agreed that the Plebeians should have magistrates to represent them and to protect their interests. The latter were known as tribunes—perhaps from the new

assembly which was set up and known as the *comitia tributa*. Between 265 and 146 B.C., the conquest of the West was going on, but throughout the years 146 to 49 B.C. the Patricians gradually ceased to exist as a privileged blood class. As the consuls assumed dictatorial powers for six-month periods during national crises, it was comparatively easy for a man like Sulla to establish a dictatorship by ousting his political opponent Marius about 83 B.C. About four years later he resigned, but one of his favorites, Pompey, took over his powers and became chief consul in 52 B.C. In the meantime, Pompey, Caesar, and Crassus had pooled their resources to form a three-man government known as the first triumvirate. Rivalry developed. Crassus lost his army and his life in a war against the Parthians. Pompey sided with the senate and inveighed against Caesar in Rome while the latter was fighting in Gaul. Ordered to return to Rome and to lay down his command, Caesar crossed the Rubicon toward Rome. Pompey fled, at first to Greece; later in 48 B.C., he was decisively defeated by Caesar at Pharsalia in Thessaly. Pompey was later murdered in Egypt.

Dictatorship: From 48 to 44 B.C., Caesar constituted the dictatorial government at Rome. In general, he gave Rome good government and instituted moderate reforms including the Julian Calendar. There were men in Rome, however, who objected to any type of dictatorial government. As the important powers were invested in Caesar one by one, and as the senate, assembly, and magistrates were subordinated to his authority, an attempt was made to restore the republic. The formation of a conspiracy for this express purpose, and the outcome of this attempt at the restoration of the republic, form the tragedy *Julius Caesar* as Shakespeare conceived it.

READING OF THE PLAY

Following the discussion on the concepts underlying Shakespeare's presentation of tragedy, and the imparting of the historical background of the play, I have found that it is advisable for the students to be asked to read the play straight through. For this first reading they should be advised to read very quickly to get the general run of the story, plot, and events; and to leave details and incidents for interpretation later. (I usually suggest to the students that for a comprehensive study of a play three readings are necessary: (a) this general preliminary reading, (b) the reading which involves the detailed study—to be discussed in a moment, and (c) a final reading to act as a synthesis—or perhaps for examination purposes.)

DETAILED STUDY OF THE PLAY

Having thus set the stage as it were, the students then bring this knowledge (and by this time considerable interest) to bear on a more intensive study of the play itself. A common criticism leveled at detailed analysis of a work of literature is that not only is student appreciation lost, but also the impact of the complete literary work is dulled by cold-blooded fragmentary dissection. If the teaching procedure, however, is carefully planned somewhat as follows, this may easily be avoided. After the preliminary general reading, the complete play should be broken up into smaller units of study. The natural divisions of act or scene which the author has imposed upon his material are usually discovered to be satisfactory smaller units of study. For each of these smaller units, an instructor may

pose a problem for the students to solve, with the definite aim of forcing the students to focus their attention upon whatever general impression the author apparently intended to convey in the particular section of the play. As soon as students have discovered the general intention, the instructor may then raise further questions of a more detailed character in order to focus attention on those details which contribute to the general impression. As a concluding step—and this is most important—I have always made it a practice to follow the discussion of these details with a more general question (or questions). This practice forces the students to reconsider the unit again, in toto, thus acting as a continual synthesizing process. This same practice may ultimately be applied to the larger units of literature or to the play as a whole. This is a very necessary part of the teaching process, for in art and literature the complete work is peculiarly something more than a simple sum of the parts.

To illustrate, shall we turn to the opening scene of *Julius Caesar*, Act I. For this scene the preliminary problem might be: What is the dominant characteristic of the Roman mob? or Why do the tribunes reprimand the crowd? When some such general problem has aroused the concept of fickleness which Shakespeare apparently intended to convey, the details may be brought out by a series of minor questions such as the following:

Would a Roman craftsman carry a rule and wear an apron? Explain.

What type of person do you think Marullus is?

Do the commoners answer him "directly"? What does that show?

What contrast in character does Flavius reveal?

What request does Flavius make of the people? How do they respond?

As a synthesis to this short unit of study, such general problems as the following may be posed: What information does the audience secure from this first scene of the play? In what other way (or ways) would this scene have an appeal to an Elizabethan audience? If you were choosing characters for a dramatization of this scene, what sort of person would you select to play the part of Marullus? Of Flavius?

Proceeding to *Act I, Scene 2*, the students may be asked: What is the apparent attitude of some leading Romans toward Caesar? By means of the detailed study the motives back of the opposition of Cassius and Brutus may be clarified and compared; the three ways in which the opposition of Brutus is revealed by Shakespeare may be de-

tected; and the three lines of attack by which Cassius attempts to win Brutus over to his side may be elicited. As a synthesizing problem, the class might discuss what motive is most likely to win over a man of such a stamp as Brutus to the organized opposition.

For *Act I, Scene 3*, the students might be asked simply: In what activity is Cassius engaged? The details of his methods may be clarified by such questions as: In what manner does Cassius attempt to win over Casca to the conspiracy? In addition to his earlier lines of approach, what fresh scheme does Cassius concoct in attempting to win over Brutus? And the students might be queried as to Shakespeare's probable reason for having Cassius speak in prose instead of in blank verse. A concluding general problem for this scene might be: Why did Cassius choose to appeal to the one man by reference to the signs of the elements and to the other by an appeal to higher motives? A very penetrating and revealing discussion usually results from a consideration of such a question as: Was Cassius justified (or to what extent) in using dishonest means to win these men for the conspiracy?

A questionable practice sometimes followed to excess by specialists in English language and literature is to concentrate on the peculiarities of Elizabethan language forms and meanings—such as *directly, knave, naughty, proper, marry, swound, aught, lief, etc.*, from *Act I*. This has a very definite place in the study of literature by advanced students making a specialty of the subject, but is hardly justifiable in a course in general education. Depending upon the maturity of the group, however, some passing reference for interpretative purposes could be made by the instructor. It might be very necessary for a correct interpretation of the text, for example, to explain that the Elizabethan usage of *presently* is about the equivalent of our modern usage of *immediately*. But even this is usually unnecessary with immature students as most texts have some form of glossary or footnoting.

Following the method outlined above, the suggestions for *Act II* are given without further explanation.

Act II, Scene 1

What events occurred at the home of Brutus?

Detailed Study: How was Brutus finally won over to the conspiracy?

What three suggestions does Cassius want carried out?

What was the attitude of Brutus to all three?

What was Portia's complaint and what were her arguments?

What does the incident of Ligarius reveal concerning Brutus?

Synthesis: In respect to the disagreement between Cassius and Brutus on the three points, who proved out right? Prove your points by direct reference to later events in the play. Why was the judgment of Brutus at fault?

Act II, Scene 2

Briefly, what took place at the house of Caesar?

Detailed Study: What had Caesar decided to do?

By what three appeals did Calpurnia change his mind?

To what three things did Decius appeal to change Caesar's mind all over again?

Synthesis: Why is Caesar depicted as such a weak character contrary to the verdict of history? What reason would you suggest for Shakespeare's use of the supernatural in this tragedy?

Act II, Scenes 3 and 4

What is the dramatic purpose of these two scenes?

Detailed Study: What does Portia's agitation show concerning the relationship between herself and her husband?

Synthesis: What is foreshadowed?

Act III, as is usual with Shakespeare, brings the play to its climax. The same procedure as has been outlined works out satisfactorily with the one exception that, in *Scene 2*, more time is required to study the respective orations of Brutus and Antony, and it proves effective to insert a couple of synthesizing problems at the end of each oration. I have found the following procedures to be effective.

Act III, Scene 1

What was the immediate outcome of the conspiracy?

Detailed Study: What two incidents serve to keep the audience in suspense?

Why does Trebonius draw Mark Antony out of the way?

What is the dramatic effect of Caesar's arrogance?

What is ironic about the scene, lines 110-120?

What does the sending of a servant by Antony show?

What purpose is served by Antony's speech beginning "O mighty Caesar!"?

How does Cassius show his political acumen?

What conditions does Brutus impose upon Antony?

Synthesis: Who is right, Brutus or Cassius, in regard to the pact with Antony? How is this foreshadowed? What argument might be advanced that the climax of the play occurs in this scene?

Act III, Scene 2

What comparative effect did the respective speeches of Brutus and Antony have on the Roman mob?

Detailed Study: (a) Make an examination of the speech of Brutus: What was his motive? What was his argument? With what events or facts did it deal? Why was it written in prose? How did the mob receive it?

What four types of personality are revealed by the remarks of the first, second, third, and fourth citizens respectively?

To what extent does the remark of the fourth citizen reveal the mob's understanding of the abstract argument?

(b) Make a detailed study of the speech of Antony: What were his motives? What was his argument? (against ambition). With what concrete facts did he deal? Why was it written in blank verse? What oratorical devices did he use? To what emotions did he appeal? What were some of his gestures? How did the mob receive his speech?

Again, what four types of personality are revealed in the remarks of the four citizens?

To what extent does the final remark of the fourth citizen reveal the mob's response to Antony's appeal to their emotions?

Synthesis: Account for the difference in effect of each speech upon the crowd.

Act III, Scene 3

What dramatic purposes are served by this scene?

Detailed Study: Work out the respective personalities of the four citizens again. (It is interesting to read Plutarch on this incident.)

Synthesis: What identical appeal would this scene and the opening of the play have for an Elizabethan audience?

By this time, most students have become quite familiar with the method of procedure being followed, and have developed a feeling of confidence in dealing with the materials of the play. Moreover, as many persons have observed, there is a rather rapid "falling off" in the dramatic intensity of Shakespearean tragedy once the climax has been past, and *Julius Caesar* is no exception. For these reasons, the study of the last two acts of the play may well progress at a much faster pace than the first three. I have found that to put the students much more on their own at this point, and to consider the last two acts as a single unit, is a very successful procedure. The students may be given all the remaining general questions to answer as a work assignment, leaving the detailed study and syntheses only for class discussion, and when this is done, for these last two acts, it should

be done at a fairly rapid pace, much faster than was the case when dramatic suspense was being worked up during the first three acts.

This general plan (or even a shorter one) has proved successful:

Acts IV and V

What was the outcome of the civil war which followed the assassination?

Act IV, Scene 1

How firmly entrenched were Antony, Octavius, and Lepidus in their official position at Rome?

Detailed Study: What do the first ten lines reveal of the character of these men?

In what way has the character of Antony been more fully revealed?

When was this foreshadowed?

In what light does Antony regard Lepidus?

Synthesis: What similarities may be observed between the situation in Rome at this point and in other European states at a later date?

Act IV, Scene 2

In what way has the relationship between Brutus and Cassius changed while in the East?

Detailed Study: Who seems to have noted this change first?

In what way does Brutus reveal the truth of his speech about 'a hot friend cooling'?

What is the object in adjourning to the tent?

Synthesis: What feelings would this scene arouse in the audience?

Act IV, Scene 3

What was the final outcome of the meeting of Brutus and Cassius in the tent?

Detailed Study: Over what has their relationship deteriorated?

What attitude does Brutus take?

What defence of his action does Cassius make?

Which one of the men is cool? How do you know?

What previous instance in the play has shown Cassius to be hot-headed and Brutus more self-composed?

In his desperation how does Cassius reveal the magnanimity of his character?

What does the incident about the poet reveal?

What explanation is there for Brutus' conduct?

Why do you suppose that Shakespeare introduces the account of the death of Cicero?

What reasons are advanced for and against marching to Philippi?

In what manner is the gentler side of Brutus' nature revealed?

What is implied by the appearance of Caesar's ghost?

Would this be any clearer to an Elizabethan audience than to us? Why?

Synthesis: In the dispute between Brutus and Cassius, whom do you sympathize with, and why?

Act V, Scene 1

In what ways is the catastrophe foreshadowed in this scene?

Detailed Study: What reason would you suggest for the introduction of the parley before the battle?

In what way is Cassius in the same position at Philippi as Pompey was at Pharsalia?

On what other occasions has Cassius shown himself to be superstitious?

What does Brutus' reference to Cato suggest?

What thoughts does Cassius' suggestion of farewell imply?

Synthesis: What, then, is the dramatic purpose of this scene? What adjective would you use to describe it?

Act V, Scene 2

What was the effect of this order of Brutus on the outcome of the battle?

Act V, Scene 3

What was the result of the mistake of Pindarus?

Detailed Study: What was Pindarus' mission?

In what way has life come 'full circle' for Cassius?

In what way did Titinius play a "Roman's part"?

What does the final speech in this scene reveal of

Brutus' character?

Synthesis: In what way is the spirit of Caesar "walking abroad?"

What is the purpose of the sub-plot? What dramatic purpose does the death of Titinius reveal?

Act V, Scene 4

What is the dramatic purpose of this scene?

Act V, Scene 5

What is the final catastrophe?

Detailed Study: What relationship exists between Brutus and his servants?

In what way does the philosophy of Brutus fail him here?

What motive does Antony attribute to Brutus for taking part in the conspiracy?

Synthesis: In what way does Brutus attain "glory by this losing day"?

SYNTHESIS

In line with the general principles which have been followed throughout this method of study, the final questions and discussion should plan to give perspective to the whole play. One way of doing this would be simply to raise such questions as: Who is the hero of the play? What were the weaknesses within his own character? And what were the circumstances over which he had no control? This would serve to bring the whole play into focus, along with the relevant historical sit-

uation, as well as those factors which contribute to the causes and effects of tragedy in general and to Shakespearean tragedy in particular. There are, of course, other problems which could be devised to achieve the same purpose: to force a third reading or examination of the play *in toto*. The following problems might be posed: Would you agree or disagree that, if one compares him with Brutus, Cassius was much the better conspirator but much the worse man? After the conflict has been resolved, and the hero has been defeated, what human values are shown to abide? In what sense may evil be said to have won the conflict, yet in so doing to have destroyed itself and to leave goodness triumphant? The drama might be read in class, individual students being selected according to dramatic reading ability and characterization; it might be staged; a stage or film version might be available to be viewed.

In conclusion, this writer hastens to add that teaching methods vary from instructor to instructor. There is no single way of doing anything. The method suggested here is merely one way in which literature may be presented to students in a course in general education. Moreover, it is well to remember that methods which work well with one instructor, may fail miserably with another.

Functions of Graduate Education

"If graduate education is to be reorganized and reoriented toward preparing the student for the work he will actually do, the graduate school will have to assume responsibility for three major tasks: (1) it must continue basic research and the training of research personnel; (2) it must train experts for a host of services in nonacademic fields—government, industry, commerce, agriculture, and public welfare; and (3) it must train teachers for all levels of higher education."

President's Commission on Higher Education. 1947.

Four Remedies in Crisis



How drastic should be the remedies in crisis? How serious is the crisis? Crisis in higher education is here the concern of a Miami University faculty man who holds B.S. and M.Ed. degrees from the University of Pittsburgh and is now pursuing his doctorate. He suggests "no panacea but a

way an ailing patient may receive a new lease on life."

By **CLIFFORD J. KOLSON**

IT IS ALMOST IMPOSSIBLE to read a newspaper, listen to the radio, or watch a television show without being informed that a crisis exists in American higher education. Both lay people and educators seem cognizant of the crisis; at least they talk constantly about the inadequate facilities which exist, the crowded classrooms found in almost any university, or the lack of trained personnel. True enough, these things are serious and should be remedied, but if we look deeply into the situation we will find that the real crisis in American higher education does not find expression in these areas. The real crisis in our institutions of higher learning is in the misplaced emphasis which ultimately results in no teaching or very poor teaching taking place.

The first place this can be seen is in the emphasis upon scholarliness as opposed to teaching. Let me state immediately that I believe scholarliness is a worthy virtue. But one cannot become a scholar until he has been taught. When we substitute scholarliness for teaching, we cannot hope to produce scholars.

Recently I took a university course in speech problems for the classroom teacher. Most of the students were elementary and secondary teachers. They were not physiologists, speech pathologists, philologists, nor students of semantics. The instructor was a woman of about 36, who had taught at the university for at least six years. It was obvious from the first day that she knew her subject "bookwise." It was obvious that she was a good clinician, but it was also evident that she had little or no public school classroom experience. One of the areas she covered was "cleft palate."

She began by defining cleft palate in such a way as to indicate that she believed her students to be physiologists. I suspect that she took the definition in toto from the Webster Unabridged Dictionary. If we students had had to depend upon her definition to enlighten us concerning cleft palate, we would still be in the dark. What made this seemingly intelligent woman unable to realize that she was not teaching? Perhaps she did realize it, but felt that if she were to say, "A cleft palate is a crack in the roof of the mouth," it would not sound scholarly enough. Hence, we ended with a dictionary definition and no learning. This scholarliness permeated every minute of the course. Result: thirty-some bored and finger-tired students.

One has only to pick up an educational magazine or book to find himself completely bogged down in pedage, overextended sentences that say nothing, abstractions which afford an easy retreat, and plain unadulterated gibberish. If Socrates had been a university teacher in present day America, he would probably have said to his classes:

"It is imperative educationally, philosophically, economically, aesthetically, politically, and socially to investigate empirically, statistically, and scientifically all facets, tenets, principles, ideas, beliefs, habits, attitudes, and reactions of the conscious and subconscious mind and the instinctive muscular, and nervous physical reactions of the ego, the superego, and the libido to discover relationships real and imagined, causal and resultant, in order to fulfill the philosophical, economical, aesthetical, political, and social aspects of existence."

What he is reported as saying is: "KNOW THYSELF."

It is time for the university professor to realize that he has people in his charge who are not yet experts and who will not be experts unless he teaches them to be. A primary law in good teaching is to begin where the learner is. This means making difficult concepts simple and related to what the learner already knows. All the scholarly books on reading made no impression on the American public. Yet one book, though full of misconceptions and unintellectual reasoning, because written simply and related to what the average American knows, forced the "ivory tower" educators into soul searching which pushed reading ahead thirty years. Simplicity and communication are essential to good teaching.

The second area of misplaced emphasis in American higher education is on the principle that good writing and good teaching are synonymous. There isn't a poor lower echelon college instructor who has not been subjected to this "write to be promoted regardless of whether you can teach well" attitude prevalent throughout our institutions of higher learning. If we were to name the ten greatest teachers of all time we would have to include Christ and Socrates, yet they would never advance in our American universities because they were not writers. One can imagine the president of an American university saying to Mr. Socrates, instructor in philosophy, "Mr. Socrates, it is true that you have influenced large numbers of students. In fact, there are rumors circulating in Athens that you may be tried and executed because you are so effective as a teacher. It is also true that you do not require your students to attend class and yet they seek you out. But I can't go to the board of trustees and ask for your promotion because you are not productive. What have you had published this year? No, Mr. Socrates, you cannot be promoted until you have something published."

The amazing part of all this is that some of the poorest teachers I have encountered have been prolific writers. One time while attending a reading conference on controversial issues in reading, I was given the dubious privilege of hearing a so-called expert in reading from one of our leading midwestern American universities give two speeches and lead two discussion groups. Both speeches were on children's literature and had nothing to do with controversial issues in reading, and both discussion groups ultimately were turned into discussions of children's literature. This particular lecturer may have been witty, but he was certainly one of the poorest examples of a teacher I have ever encountered, although he is a prolific writer.

Much has been said concerning the amount of preparation it takes to teach one hour in class. If we include the thinking necessary as preparation, I would estimate thirty to forty hours of preparation are necessary. If one is to write as well as teach, then something must be slighted. If one does a poor job of writing, it will not be published. What is slighted then by a teacher-writer? The answer is obvious—his classes!

The third area where the misplaced emphasis has a detrimental effect upon higher education is in what William James called "The Ph.D. Octo-

pus." I know of a young man who has been teaching at a university for at least four years. He is about twenty-five years old. He has his Ph.D. He teaches teachers how to teach children. It does not take an Einstein to come mathematically to the conclusion that his public school teaching experience must have been very limited, if at all. The teacher of speech spoken of previously is in this same position. In talking to my colleagues and contemporaries I have come to believe that one teacher who retires from teaching has had more experience teaching in the public schools than the entire faculty of the school of education in many of our leading universities. Why is this? The emphasis of the universities on the Ph.D. I will not try to provide a rationale here because I believe the job has been thoroughly done by Jacques Barzum in his book *The Teacher in America*.

What can be done to ease this crisis in American higher education? Let me propose a four-step program.

- Eliminate the required attendance of classes in the universities. After a college professor has no one attending his third lecture he would be panicked into teaching something instead of just standing and spewing forth scholarly paragraphs from a wide variety of scholarly books. He would be required to think of what he was saying. It makes sense to have the people who are helping to pay his salary decide whether or not he is teaching them anything. Critics of this proposal will object that, human nature being what it is, few would attend class. During my stay at Miami University I have told my classes the first day that I would grade on objective tests and that they would know what their grades would be. Personalities would have no chance to enter in the grading; no matter how much they disliked me or I them, there would be nothing done about it. Then I have told them that they were not required to attend class. There was little absenteeism; in fact sometimes there were more there than were registered. Ordinarily our university classes are nothing more than random audiences caught captive. Let's liberate them and thereby improve the quality of instruction. This thought probably sends shivers up and down spines of the many, many college professors who are now being paid for teaching and do none.

- Let us eliminate from all records the degree held by faculty and applicants for faculty positions and substitute an oral examination instead.

We want thinkers. If a Ph.D. degree makes a thinker, then there should be no objection since he will display his thinking ability in an oral examination. If someone without a degree has developed thinking ability to the point where he is indistinguishable from a Ph.D., he is a superior person and worthy of a university chair.

- Base promotions in the university upon class reaction and later performance. This, I believe, would tend to cause our staffs to concentrate on the real purpose for the existence of the university: the teaching of students. Contrary to common belief, most students do not seek "snap courses" but courses where they will learn something. The reaction of students is a fairly reliable method for judging the efficiency of the teacher.
- Have the writer of books concerning education state clearly his qualifications for writing the

book. I do not mean that such a writer should make a statement like "I have been in education for thirty years." Rather he should state definitely, "I taught third grade three years, fifth grade history in a departmentalized school for two years, etc." This might eliminate such anomalies as writers on reading who never taught reading.

We talk much about the crisis in various phases of education. Too often, after the conferences and discussions, we find that we have come to no new conclusions and have made no real plans. We need to stop talking and begin setting some of our plans in motion. The four-point program proposed here is in no sense suggested as a panacea for all the ills that besiege the American system of higher education. It is set forth only as a concrete way to begin the remedy, a way in which the ailing patient may receive a new lease on life.

Spring Issue

Planned for the next issue are: "Using Examinations to Promote Learning" by Janet Bassett Baker of Notre Dame College of Maryland; "Improving Testing and Marking Practices" by Laurence Elliott Tomlinson of Lewis and Clark College; "The New Look" by Ordway Tead, "The Laboratory" by Winslow R. Hatch, "Closed Circuit Television Instruction" by W. J. McKeachie; and "Integration and Nature of the Humanities" by Frank M. Towne of the State College of Washington. Editorial: "In Loco Parentis."

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The Lecture



In preceding articles Dr. Hatch has emphasized that "Inquiry" infuses vitality into Lecture, Laboratory, and Dialogue. He now deals with the Lecture, not so much by talking about it as by giving us an example of lecture on "The Nature of Life." Is it apparent that the lecturer is not trying

to TELL the students what the nature of life is, but rather to compel them to INQUIRE and discover for themselves?

By WINSLOW R. HATCH

IN A COURSE using a method of inquiry¹ the lecture identifies some major topic. It is not enough that this topic be in good standing in the profession. It should, preferably, be a topic of such obvious significance that even the apathetic student must recognize that it is something with which he should be conversant if he has any pretension of being an educated man.

Our first lecture topic is the Nature of Life. To make our study somewhat more manageable we separate structure from function by asking the question, "Does Life Have a Structure?" This question leads to analysis. "What do we need to know?" "What are the relevant facts?" "What are we looking for in these facts?" The lecturer

straightens out the terminology involved, but this is about the only comfort he can give the students. What the students must know *they* must know. What they must have to solve their problems they themselves must discover. To discourage them from seeking facts because these facts seem too numerous or too difficult is no kindness to the student. If the student in an introductory course finds himself reaching into advanced or graduate texts for his facts, the teacher has no need to apologize; the better the student's facts the greater is the likelihood that he will solve his problems.

While one will not ordinarily use the same illustration which the student will meet in the laboratory and dialogue, he can well afford to demonstrate in lecture the use of the analytical and interpretive techniques he expects the students to apply in the laboratory or dialogue. This business of analysis and interpretation is not so easy that one illustration will absolve the student from thinking. Without it he might be unable to think, and might stop trying.

The students do not walk out of the lecture and into the laboratory. They have at least 24 hours to think about the problems posed. And they will think—if not before the first laboratory, they will certainly do it before the second, because they learn that it is most embarrassing to sit like complete dolts while others scurry around apparently enjoying themselves.

Lecture I

THE NATURE OF LIFE: AN EDITED TRANSCRIPT

(An Integrated Course in the Biological Sciences, more familiarly known as Bio. Sci. I)

How does one go about learning some biology?
How does one learn anything about anything?

"He takes a course in biology; He takes courses," you say.²

But how in a biology course, or any course; how in college does one learn? Why does one go to college? One of the wisest men I know, a retired professor of education, told me just the other day, that after thirty years of teaching and some six or seven years of retirement, he thought he

knew at last why one goes to college. "You go to college to learn how to ask questions." How does one learn biology? He asks questions.

How, in a large class like this, do you suppose we identify those who are going to do well in the course and who will get themselves a higher education in spite of "hell and high water"—in spite of *our* system and *your* apathy. They ask questions. You say that that shouldn't be difficult. It isn't, but the fact remains that the typical undergraduate does not ask questions, and what is worse, we teachers do not ask good questions. What is more, we don't do very much with the questions we do ask.

¹ See "The Socratic Method in Modern Dress, A Form of Inquiry," *Improving College and University Teaching*, Summer 1957.

² Student responses are indicated in separate paragraphs, italicized.

Let's ask some questions about biology, about the science of life. What do you want to know about life?

"What is life?"

Life has many, many aspects. We could, presumably, fight it out on a broad front and engage the subject all along the line, but "two hands for a beginner" is pretty good advice. Let's try for a narrow front, something more manageable; let's separate, for convenience, structure from function and take these two parts up one at a time.

All right, what then is the structure of life? Does life have a structure? If it has a structure, what is that structure? What is that structure without which there would be no life? Is there any such structure? Is it knowable? It is, and you can answer these questions. If you can ask good questions you have your own self-starters.

What are you going to do with our question, with your question and mine? How does one learn what an elephant is? How does one learn whether life has a structure, and if it does, what it is? How do you go about finding out what an elephant is? You know the story of the blind men and the elephant:

[Here is read the poem "The Blind Men and the Elephant" by John Godfrey Saxe. Six blind men, approaching the elephant from different directions, felt only parts of the animal. One, feeling its side, described it as a wall; one its tusk, "like a spear"; one its trunk, "like a snake"; one its knee, "like a tree"; one its ear, "very like a fan"; one its tail, "very like a rope."]

How are we going to find out whether life has a structure and if it has, what that structure is? What is it we have to do?

"We have to have all the facts."

All? We have to have all the facts, all the facts there are on the morphology, the anatomy, the histology, and the cytology, that is to say the structure, of better than two million species; all the facts that deal with the structure of living things?

"Oh, no. Not in a three-hour course."

Before we throw in the sponge, let's see if by identifying the relevant facts we cannot do in three weeks what we might not be able to do in three years were we just to assimilate facts as they were given to us. If this can be done, it will, you say, be a modern miracle.

Well, it can be done. Let us begin by stating and restating our problem. In so doing, we may find some way to determine what structure is relevant to our inquiry. In any event, we ought to

determine what it is we are looking for before we start looking for it.

You say you don't know enough about the structure of living things to begin in this way. You don't know very much, but you know enough. Let us start with some pretty obvious living things—you and me. What is there about us that identifies us as living entities? Do we have something that makes us alive, something that distinguishes us from the steel girder above our heads? Do we have something that that girder does not have? We have appendages, we have arms, legs, we have a head and torso. Yes, and we have organs, we have stomachs, intestines, hearts, and brains. But how important do appendages and organs appear for our purpose? How important are these structures for *this* study? Our problem deals with living things; all of them, not just one or some. We have got to keep in mind that there are other living things. There are the other animals and there are plants. A survey of either the animal or plant kingdom, done well, would take a year. Must we abandon our inquiry for lack of time; or can analysis save us again? Let us see if our common sense about animals won't see us through.

If we are to find a structure that is relevant, it has to be a structure that is found not only in the most elaborate of animals, animals like ourselves, but in very small and very different animals. You may not know very much about the protozoa, the smallest animals, but you have at least heard of the *Amoeba*. The *Amoeba* is of microscopic size; is a single "cell"; is, as we say, unicellular. While you may not recognize it, you have come up with something that is important to your analysis. What does this mean for us?

"It means that anything as large and as complex as organs must be too large for the purposes of our study."

Very good. Now, what about tissues, the component parts of organs? What of the stomach lining, for example? It is not very substantial, to be sure, but it is large enough to be seen by the unaided eye—it is still macroscopic in size; it is made up of "cells".

These are "out" too, you say, because an *Amoeba* is microscopic and tissue is macroscopic.

The only structure, then, that is common to animals would appear to be microscopic in size.

"What about the cell?"

Let's test this suggestion. Let's think about plants; let's make the little we know work for us.

The most elaborate plants, the flowering plants, apple trees, and grasses, have organs: roots, stems, leaves. These organs are composed of tissues. The epidermis of a leaf, the pith in a stem, are tissues. Plant organs are easily seen by the unaided eye. Tissues can be seen, if not as well, without using a microscope. Plant organs and tissues are macroscopic. Plant tissues, you would guess, are characteristically composed of cells. They are, and these cells are microscopic in size as they are in animals.

Let us look at the smallest entities in the plant kingdom. Let us look at the unicellular green alga, *Chlamydomonas*. The name of this organism is not a household word, but it is the name of a common enough plant. This whole plant is microscopic in size and is unicellular.

By a little thought, using what might be described as common sense, we can determine, without opening a book, that we need to look at structures of entities of microscopic size or smaller, of "cells" or of living material no larger than "cells," to help us solve our problem. You are now, presumably, asking yourselves, "Can we conclude that all living things have a cellular organization?"—for they seem to exist as single cells or aggregate cells. On the basis of your facts, this seems plausible. What are the facts?

There are certain categories of living things which we call slime molds. In most humid forests, if you look closely enough, you will find, scattered over the forest litter, little splotches of yellow or of pink, purple, or pale green material. These splotches are living things. If you were to take some of them and were to study them under a microscope, you would find that the thin, wet, and slimy sheets have a structure. They look like old lace with a webbing which is heavier in some places than in others. But look as hard as you will, you will find no compartmentation of the mass. Since some splotches are as large as the palm of one's hand, they are large enough to have "cells" as you are using the word, but—they don't. Now, when you find something which does not fit your "scheme of things," what do you do about it? Darwin had a good, if jocular answer—grind it under your feet and forget about it. This is what we have done in biology, more or less, with this type of organism. But to do so is unscientific and most impracticable, because within perhaps ten or fifteen feet of the place where the slime molds were found, there might very well have been a little stream, and in that stream, growing on old seeds, twigs, or fruits, a white hairy fuzz.

This is what we call a water mold. Water molds have a thread-like structure, and if you place one of them under a microscope and study it from one end to the other, you discover that the thread branches, and in this particular mold branches dichotomously—in a Y. As a matter of fact its branching gives it the appearance under the microscope of a shrub made up of white and branching threads. If you study one of these threads carefully, you find that this plant is not compartmented, but is one long, open, branching tube. It is not cut up into "cells," as you would expect something of this bulk to be.

Let us look into the microscope again, but at what might be a bit of our own bodies. Even here we are going to make an embarrassing discovery. We are going to discover that by weight less of us is "cellular" than is non-"cellular." If you were to take a fiber out of those gorgeous muscles that swell and ripple and were to have a good look at it, you would find that these striated muscles are made up of long, blunt-ended objects not unlike rolled-out cartons. These cylindrical objects abut on one another. They have no "cellular" subdivisions. They are large enough to be constructed of cells, but they apparently are noncellular.

If you were to look at a bit of heart muscle, you would find that bits of it draw off like this [a diagram is drawn on the board] and run into similar branches. These bits of the heart are constricted in their branches, but there are no membranes across the branches. The heart is one continuous mass.

When we take all this into account (the structure of the slime molds and water molds, of striated muscles and heart muscles), what does it do to the hypothesis we were toying with, that life has a cellular structure? It puts a pretty serious crimp in it, to say the least. But we have not wasted our time, because we have learned that we do not need to spend our time studying organography, the structure of organs, or histology, the structure of tissues, or even cytology, if by this we mean cellular structure. That structure we are looking for must be found in *organs, tissues, and cells*, but it must also be found where life shows no cellular organization. Furthermore, we have discovered the approximate dimensions of our structure. It must be microscopic or smaller in size. Cellular structure won't do, but what might? It's so obvious as to be difficult!

"That stuff, that content of cells and of the

non-cells. This is the only thing left which is common to all living things and to all parts of all living things."

We have a word for it. The "stuff," the living content of living things, is protoplasm.

Now at least we know where to look. The structure we're looking for, if there is a structure peculiar to living things, must be found in protoplasm, be it organized in cells or not.

Every course in biology must, of necessity, discuss the microscopic structure of protoplasm. What others are looking for in their courses is not necessarily what we are looking for. We are looking for those facts of structure that will answer one of the most important questions that can be asked of a biologist. Does life have a structure?

When we attempt to answer such a question, we find that we cannot, in good conscience, ask students to memorize the structure of a generalized cell. A generalized cell is a biological monstrosity. There is no such thing. Neither is there any such thing as a generalized animal cell or a generalized plant cell. The facts we are looking for cannot be found in any list shorter than the one on the board. It is our responsibility to make as certain as we can that the facts are presented in such number and kind that they fairly represent the differences in microscopic structure to be found in the world of living things. We shall accordingly have to look at the microscopic structure of man, a vertebrate; the *Amoeba* and *Diplodinium*, protozoans; the apple tree, a flowering plant; *Anthoceros*, a liverwort; the green algae *Chlydomonas*, *Coleochaeter*, and *Vaucheria*; the fungus *Allomyces*; a blue-green alga or two; a bacterium; a slime mold; the flagellates; and a virus.

It is our further responsibility, in an introductory course, to identify the least number of categories of facts, so long as the number is adequate to your need. Our next responsibility is to order these facts so that they can be interpreted with a minimum of difficulty and so improve your chances of making a maximum number of generalizations. The last thing we need to say before we lay out these facts, building on yours and adding our own, is that we have always thought it a little "rough" that all the FUN in biology should be reserved for the professor. This need not be. Even in a lecture, the student can, to some extent, get the same satisfaction out of facts as the professor by discovering some of the implications in facts, just as the professor does.

What we have been doing up to this point is analyzing a problem so that we can inquire well enough to have at least a good chance of discovering something important, important at least for us in the time available to us. We hope you are already convinced of the real desirability and practicability of the daily, habitual use of critical methods in learning.

In the choice of man, the *Amoeba*, and *Diplodinium*, we have tried to show the degree to which the microscopic organization of the living stuff, protoplasm, differs as between the most elaborate animal and some of the smallest, if not necessarily the simplest of animals. It is reasonable for you to conclude that the difference in microscopic structure represented by these extremes in the animal kingdom is about the extent of the difference to be seen in the microscopic structure of animal protoplasm.

You can begin, and you are encouraged to begin, to generalize about the microscopic structure of animals. They have protoplasm with this structure organized in this way [drawing on the board]. What structure?—In what way?

Now for the plant types given you. Plants differ to such an extent in their microscopic structure that it takes eight forms to represent fairly the variation. These types can be listed in two columns: one for green, the other for non-green plants. Green plants have protoplasm, which, at least in some parts of the plant, has a green pigment known as chlorophyll. The non-green plants lack this green pigment. Plants have protoplasm with this structure [drawing on the board] organized in this way. What structure?—In what way?

Then there are such things as slime molds, flagellates and viruses; what of these—?

Are these plants, or what? What of the virus?

In many textbooks, there are diagrams of what is called a generalized cell. What do you think of such a cell, usually described at length and handsomely illustrated? What are your reasons for your opinions?

In terms of their structure alone, what is an animal; what is a plant?

Are all living things either plants or animals? What is your concept of a "cell"?

What is your concept of "Protoplasm"?

We'll throw questions like this at you until the air is blue with them, but we won't answer them. I don't like to steal from my students.

Doing their thinking for them is like taking money from them.

Let me now take your facts, add some of my own, organize these facts under the headings and subheadings indicated, and illustrate them in color, always using the same color for the same structure.

This chart should help you see the implications in these facts.

THE MICROSCOPIC STRUCTURE OF PROTOPLASM (A chalk talk)

- I. In Animals:
 - A. In Vertebrates, in Man: epithelial cell (labeled drawing)
 - B. In the Protozoa
 1. In the *Amoeba* (labeled drawing)
 2. In *Diplodinium* (labeled drawing)
- II. In Plants:
 - A. In Green Plants—
 1. In the flowering plants, in the apple tree, palisade cell (labeled drawing)

2. In the liverwort, *Anthoceros* (labeled drawing)
3. In the green algae, *Coleochaete* and *Vaucheria* (labeled drawing)
4. In the blue-green algae, *Phormidium* (labeled drawing)
- B. In Non-Green Plants—
 1. In the fungus, *Allomyces* (labeled drawing)
 2. In the bacteria, the sulphur and true bacteria (labeled drawings)

- III. In Plant-Animal
 - A. In the flagellates (labeled drawings)
 - B. In the slime molds, *Physarium* (labeled drawing)
 - C. In the virus (no drawing, not of microscopic size)

We'll see you in the laboratory and in the dialogue!

In the Spring Issue, continuing the discussion of "The Lecture," Dr. Hatch will analyze the main feature of the lecture where students "are led but not dominated." It will be desirable to refer to the example presented in this issue while reading the later discussion.

One of the More Attractive Professions

"The payment of adequate salaries will make college teaching a much more attractive profession to many. This will result in a melting away of shortages of supply which may be somewhat acute during the next few years."

ASA S. KNOWLES
Educational Record, October 1957

Is Lecturing Teaching?



A professor of English at Brooklyn College in a recent issue gave us an article on "What Makes a Classroom" presenting many student evaluations of the teaching they had experienced. He now gives us student reactions to lecturing as a way of teaching. The student indictment is a harsh one. The author suggests an objective investigation of lecturing as a teaching procedure.

By CHARLES I. GLUCKSBERG

EVEN THE MOST ARDENT proponents will not deny that the lecture system has many serious drawbacks. Some subjects do not lend themselves too readily to the method of lecture presentation. Literature, for example, unlike science, does not work in terms of facts, figures, formulas, abstractions, hypotheses, and "laws." A poem, a work of art, must be imaginatively lived through, responded to, aesthetically enjoyed, before it can be adequately appreciated. The theme, the paraphrasable idea it embodies, is the least part of it. If it is ideas that teachers of literature wish to convey to their classes, then the students can be referred to more concentrated and more readily accessible sources. There is no substitute for reading Milton, Keats, Shelley, Byron, Wordsworth, Coleridge, Tennyson, and Pope. Here one aspect of the conflict between two schools of educational thought comes to a head.

Those teachers who have lectured before relatively large groups of students can doubtless recall their initial reaction. In a large auditorium or lecture room sit approximately one hundred or more students. Attentively they listen and dutifully take notes. Objectively considered, the scene would seem to demonstrate a fine example of educational effectiveness in action. But the intuitively discerning lecturer would have to register some serious reservations. Though he continues to talk learnedly about his subject, there are appalling moments when he wonders whether he has actually established rapport with his audience, whether his words are reaching home. The worst torment arises from the suspicion that perhaps he is in reality talking to himself. Certainly the stu-

dents are paying attention, as far as he can make out, but are they listening with the inner ear? How can he tell whether they fully comprehend the meaning of his utterances? There is no certain intellectual contact, no exchange of views, no mind-searching discussions, no vital give-and-take.

Lecturing to large groups, moreover, is exhausting work, especially if one is trying to teach a poem instead of talking about the intellectual climate, historical influences, the biography of an author, and so on. In the actual reading of poetry the limitations of the lecture system become strikingly apparent. There is no way of checking the aesthetic response of the audience, their degree of interest and comprehension, how much they absorb. The lecturer reading Shelley in his most sonorous and inspiring tones, cannot help but feel at times that he is all alone, reading to himself, and the faces before him but phantoms, figures of the imagination. Probably the attitude on the part of the students is fundamentally sound. They are eager to participate in discussion, to raise searching questions; they smile appreciatively and their eyes glow and glisten as they catch the impact of a mighty or memorable line. But the hands of the clock in the back of the room move on inexorably; there is so much ground to cover in the course of a single term; the reading must continue without interruption, accompanied by a rattling fire of expository comments. Thus the instructor gives a rapid summary of *Prometheus Unbound* and omits of necessity the winged lyrics, the fierce and soaring choruses. That is how it must be, unsatisfactory as the whole arrangement is. The burden falls primarily on the students themselves. They are responsible for the work assigned, whether or not it is adequately covered in class by the lecturer.

It is therefore important to know how students feel about the lecture method. They try to be fair-minded and objective in evaluating its merits and shortcomings. Those who dislike it object to it principally on the ground that it makes the student a *passive* listener. The lecturer discourses at great length while the students are supposed to absorb what he says. They realize, of course, that the success or failure of the lecture system depends upon a number of variables: the character and qualification of the lecturer, the nature of the subject matter, the reactions of the students.

The lecture system often bogs down badly when the professor proceeds to read directly from his lecture notes, generally notes that have been preserved for years. One student describes his astonishment at this curious experience: "One term I borrowed a notebook from a friend of mine, and I was astonished at finding that I could anticipate, word for word, everything that would be said . . . I always knew what the lecture was about—but I wasn't getting anything out of the course." The teacher clearly understood what he was talking about, but he was not communicating his knowledge to the class.

On the other hand, another professor who read his lecture notes slavishly gave the unmistakable impression that he did not know his subject matter thoroughly. His material was not well organized; he did not take the trouble to explain the technical terms he used. "Often, the students ask him to explain what he has said. Instead of explaining, he repeats the statement. We still fail to understand the meaning, but he continues his reading. If we ask him questions that are not covered in his text, he usually asks a student to answer. If the student is correct, we benefit; if he is incorrect, we are told to forget about it." This student legitimately complains that it is the duty of the lecturer to explain and clarify material that is technically difficult. "After all, he is the one who is responsible for our learning the information; if we don't understand it, we can't learn it."

Another source of objection stems from the fact that the lecturer often adheres too rigorously and too monotonously to the officially prescribed text. He offers no refreshing and illuminating digressions, and never seizes on the opportunity for introducing personal experiences or helpful analogies. Serious, too, is the charge that many lecturers are devoid of a sense of humor.

Even worse is the charge that the atmosphere in the lecture hall remains completely impersonal. "The lecturer," one student writes, "is like a robot who continues to perform his task whether or not anyone is benefiting from his actions. The bell starts him off and then stops him." The professor does not seem to be aware that his audience consists of "human beings who need time to absorb information and to discuss it. The lecturer could very easily be replaced by a recording of the information—the students seldom look at him"; they are too busy taking notes.

As a result of this ineffectual method of instruction, a number of students are afraid of a

final examination based on lectures. In the regular classroom, where recitations and discussions are held, they have at least had the opportunity to go over the material and view it from different perspectives. In the lecture system, however, they must regurgitate the information doled out, since they have never had a chance to digest it. They depend on their powers of memory to reproduce what they have taken down in their notes. Furthermore, the method of grading in such a setup is unjust, because the lecturer cannot possibly get to know his individual students. He must base the grade entirely on the examination results.

Although these students are, as is evident, opposed to the lecture system, they recognize that it has some good points. The lecturer, if he is thoroughly in possession of his material, can cover a great deal of ground. He can, if he is sensitive and alert, know when he is in rapport with his audience, even though he cannot pay attention to individual students. He can learn how to observe the facial expressions of his listeners. Then, too, the students are aware that some courses lend themselves more readily to the lecture system, the sciences for example, because they consist predominantly of factual knowledge, and the lectures are supplemented by work in the laboratory. Hence the lecture system has both its good and bad aspects.

Serious minded in their attitude toward the curriculum, most students declare that they attend college in order to learn. If they protest against the lecture system, it is because it does not permit student participation. Since the lecturer is the only one who speaks, the students get only a one-sided view of the subject. Frequently the lecture is uninteresting, since the instructor presents stale ideas in a soporifically monotonous tone. "Occasionally," one student concedes, "the humor and warm personality of the instructor overcome this boring method of teaching, but this is rare." The result is not only lack of interest but downright boredom. Too many lecturers do a good job of anaesthetizing their audience. The students have difficulty in suppressing their yawns. One student cuttingly defines the lecture system as "an unending drone of meaningless words spoken in a meaningless monotone." The time seems interminable, and if the spectacle of a hundred heads bent, furiously taking notes, is laughable, there is no time even to laugh.

"Who," this student asks, "has time to think, to reason, to listen, to ponder, to question? Who can

find time to understand, to link cause and effect?" All one can do is to scribble notes as fast as the hand can set them down. The lecture system is designed to facilitate mass education. Whatever knowledge is acquired is achieved by dint of memorization. How can one possibly enjoy such a mechanized process? Who likes to be lectured at by a man who does not know his students individually? Identified by a seat number, not by name, the student is aware that the instructor has no knowledge of his existence and no interest in him as an individual. The teacher is there to talk for an hour. The class, a captive audience, is there to listen. No time must be wasted in asking questions. Every bit of information thrown out, clear or not, must be taken down verbatim. If the student fails to understand the material when he gets home, he has no recourse but to memorize it slavishly.

That is how, these students argue, the incentive to learning is effectually removed; there is no real opportunity for analyzing the material, for stimulating discussion. That is why the lecture system deprives the young of the most precious part of the educative process: the exchange of ideas. What is more, they never get to know their teacher, who is nothing but a talking machine. By contrast, in a recitation classroom, the student has a greater incentive to learn. The teacher seems to be interested in him as a person. Each student can learn much from his fellow students. "The exchange of ideas stimulates both the teacher and students." The main evil of the lecture system, one student declares, "is that the students do not learn anything but the dull facts concerned with the subject." It follows, too, that "the electricity of spontaneity is short-circuited and the inspiration of the lecturer flags. The only advantage of this system is that it is more economical."

A few do not hesitate to voice their protest in extreme terms. One student begins his analysis of the lecture system as follows:

Have you ever sat in a classroom where you had to struggle to keep your eyes open? Can you remember sitting in a lecture hall, looking up at the enormous clock in front of you, wondering if time had purposely stopped just to torment you? Have you ever left a room, pretending to go to the lavatory or for a drink of water, when in reality you just wanted to get out? Has there been a time when you took a cut rather than sit and listen to the boring voice of the professor, who seemed no more interested in the subject than yourself? Do you remember looking about you, finding the students at your side yawning? Have

you ever played tick-tack-toe while the teacher in front of you philosophized about Homer?

Though probably exaggerated, that apparently is what many students have experienced while being subjected to lectures, the purgatory of boredom. At other times, however, the student enters the class with eager anticipation, the clock moves too fast, and everyone is wide awake. No one thinks of cutting this class, even though it is conducted by means of the lecture method, for the teacher is vitally interested in his work. Everything, some students maintain, depends on the lecturer, his personality, his dynamic method of presentation.

Indeed, those who favor the lecture method believe that teachers are eminently qualified to impart the specialized knowledge in their field, without being interrupted by foolish questions and by students who like nothing better than to hear themselves talk. In the lecture hall, the student is put on his own; it is his responsibility to listen, to take notes intelligently, and to learn as much as he can. In short, the lecture system is ostensibly designed to give students the benefit of better teaching by the more talented professors.

The majority of students, however, are opposed for various reasons to the lecture system. They object to it on the ground that it is basically unsound. The educational penalties are too great. There is no mutuality between the instructor and his students. In addition, he has no way of determining how much of his teaching the students absorb. He holds forth and the students conscientiously take notes, but this does not mean they have absorbed this knowledge, for there is little, if any, discussion. Only an examination can demonstrate how much the students have learned, but in large sections it is not practical to give a series of examinations; the task of marking these papers is too burdensome and time-consuming. Hence only two or three examinations are given during the entire term, and these are not sufficient to test a student's knowledge.

The solution the students propose is to abolish the lecture system, but if that is not possible they think a number of reforms should be instituted. Only one hour a week should be devoted to lecturing before a large group. Then smaller groups, approximately twenty to thirty in size, should meet and discuss the material of the lecture. Thus the students would gain a better understanding of the subject. Even under this arrangement trouble ensues, for sometimes the lecturer and the recita-

tion teacher disagree in their interpretation of the material. The main objection raised against the lecture system is that it does not permit students to ask questions.

The issue boils down to this: the lecture system is condemned principally because it lacks the positive incentive to learning and critical thinking that is to be found in a classroom where a spirit of free discussion is not only permitted but encouraged. Thus the student comes to feel that the ideas he formulates are genuinely his own. Lectures without breaks for discussion are sterile and disappointing. If the lecture system must be used, time should be set aside for fruitful discussion, questions and answers, student participation. One student writes: "I believe it is very important to have some personal contact between teacher and student, and if a student feels free to ask questions, some of this personal touch can be achieved."

This is not to deny that the lecture system, properly administered, has considerable merit. Some teachers are superbly gifted in the complex art of presenting the material of the course lucidly and logically; they make extremely effective, and even inspiring, lecturers. Excellent speakers, resourceful in expounding a theory or providing apt examples and illustrations, they are frequently superior in teaching effectiveness, no matter how large their audience, to the run-of-the-mill instructor who has to cope with a small group in the privacy of the classroom. What distinguishes the talented lecturer is his assured, seemingly effortless grasp of the minutiae of his field, his ability at all times to point out the practical value and applications of the material he is discussing, his vast range of erudition and insight which enables him to relate his specialized area of knowledge to other fields of study. Listening to such a man lecture is a rewarding and unforgettable experience. The alert and responsive students become aware, as if for the first time, of the mighty fascination of the never ending quest for truth, the challenge of the unknown, and the mystery of that realm which will perhaps forever remain unknowable.

Unfortunately, such first-rate lecturers are as

rare as mediocrity is plentiful. Once it becomes established that the lecture system represents a substantial saving in educational costs, how many administrators are seriously concerned about the matter of selecting the right lecturer for a given subject? Theoretically every member of the faculty is qualified to teach and, therefore, to lecture. Why not? All college teachers of a particular rank receive the same salary; hence it follows that they should be given more or less the same assignments, without exception.

It is precisely at this point that the lecture system breaks down woefully, for the truth of the matter—and the testimony of the students on this score is unimpeachable—is that many college instructors are not qualified to lecture. They have had no particular training for the development of this skill, and, what is more, they have no appreciable talent in this direction. Nothing is more pathetic—and more wasteful—than the spectacle of the appointed lecturer who, whatever the subject, mumbles his way with painstaking thoroughness through a mass of unintelligible notes. He cannot reach his audience and makes little effort to do so. No virtuoso of the lecture platform, he is well aware of his shortcomings in this respect, and he refuses to make any concessions as he casts his pearls of wisdom before these indiscriminating swine.

This judgment may be unnecessarily harsh, but that is how the indictment drawn up by the students reads. What is urgently called for, on a wide experimental basis, is an objective investigation of the benefits to be derived from the lecture system on the undergraduate level and the educational losses it entails. For it must be conceded that the system does save money and teacher time; it is "efficient" therefore in this sense, but does it yield the optimum educational results? That is the answer which must be found before 1970 rolls around, when, as is anticipated, the student enrollment in the colleges of the United States will be doubled. In any such comprehensive investigation of the lecture system under different institutional setups, the reactions of the students themselves will have to be taken into account.

College and University Teaching

Its Literature

COLLEGE TEACHERS AND COLLEGE TEACHING: An annotated Bibliography, compiled by Walter Crosby Eells. Atlanta, Georgia: Southern Regional Education Board. July 1957. xiii + 282 pp. \$2.00.

Here is something that should make every college or university teacher stop, look, and read: an annotated bibliography on college teachers and college teaching totaling 2,665 items!

Our first concern is to pay our respects to the compiler. "A painfull work it is, I'll assure you, and more than difficult, wherein that toyle hath been taken as no man thinketh, and no man believeth, but he that hath made the triall." In quoting this three hundred years old statement of Dr. Anthony A. Wood, Oxford antiquarian and bibliographer, Dr. Eells points out that, with the tremendous proliferation of bibliographical sources and materials, the "toyle" today is greater than Wood could have known. Dr. Eells' reference to his toil is very incidental. He acknowledges large indebtedness to many members of the staff of the Southern Regional Education Board, especially Anne P. Folger, Mary Jane Harrison, Thelma Musa, Ruth Smith, and Joyce Tallman, to the Library of the Department of Health, Education, and Welfare, and Ellen Commons, Susan Futterer, and Lora Brookley, librarians. This huge volume is excellent and timely. To the writer of this notice it has special interest not only for its content but also for the personal fact that of many graduate courses in college and university teaching which he has taken at three universities the first was taken under Dr. Eells at Stanford.

That university faculties are widely interested in college and university teaching is demonstrated by the vastness of this bibliography, composed of titles two-thirds of which have been published in the past seven years. The references do not go back to Xenophon or Aquinas; only 27 appeared before 1945. Hence it would be inaccurate to call this volume a bibliography of extant works on college and university teaching, but it truly is a bibliography of the current literature in the field.

The items are grouped under two approximately equal main divisions: the college teacher and college teaching. The first division gives references on recruitment and selection of college teachers including factors of experience, prepara-

tion, selection and appointment, supply and demand. Then follow references on the status, professional interests, and relationships of the college teacher. The second division gives references on teaching conditions and on teaching methods, the latter being grouped under general and subject matter fields.

Each item contains interpretative annotation, a feature that merits special commendation because it has been done discerningly and skillfully.

The indexes occupy twenty pages and are arranged usefully under authors, doctoral dissertations, fields of study, foreign countries, institutions and organizations, negro education, and presidents.

The literature of college and university teaching is growing steadily, and hence this bibliography will not long be "up to date," but it can never become out of date. It will have a permanent place as a reference source for this fruitful mid-century period when college and university professors are turning their attention and their scholarly talents and skills to study of their important job of teaching.

Its Impact

CHANGING VALUES IN COLLEGE by Philip E. Jacob. New York: Harper & Brothers. 1957. xvi + 174 pp. \$3.50.

When Tunis evaluated college experience on the basis of the testimony of men a quarter century out of college, he summed up the result with the question, Was College Worth While? Evaluations of the overall results of college teaching may raise more questions than they answer.

Ironically, they may be disturbing us precisely because they reveal complacency in the wrong places. "The 'typical' college graduate is a cultural rubber-stamp for the social heritage as it stands rather than the instigator of new patterns of thought and new standards of conduct." Though predicting another major war within a dozen years, international problems are the least of the concerns to which college graduates expect to give their personal attention during their immediate future. "A very large number display only a limited knowledge of and confidence in the United Nations."

Changing Values in College, "an exploratory study of the impact of college teaching," presents

the results of an extensive survey of college courses in the social sciences as affecting student attitudes. While in many respects the results are not to be regarded as final, the data are believed to be sufficient in three areas: (1) the general profile of student values at the present time, (2) the general influence on values of education in the social sciences per se, (3) the influence of different methods of instruction.

The opening summary presents a profile of the values of American college students. The students are gloriously contented, are self-centered, have an easy tolerance of diversity, value the traditional moral virtues, express a need for religion, are dutifully responsive toward government but accept little responsibility beyond the ritual of voting. "Perhaps these students are the forerunners of a major cultural and ethical revolution, the unconscious ushers of an essentially secular (though nominally religious), self-oriented (though group-conforming) society."

The study revealed no significant changes in student values that can be attributed directly either to the curriculum or to basic social science taken as part of general education. "The values expressed by those who are most interested in social sciences are little different from those of other students."

Students particularly value a teacher who couples high respect for students as persons with a capacity to arouse interest in his subject. The study makes a distinction between the evidence gathered of how much the student likes and approves his teacher and evidence that the teacher has or has not affected the student's attitudes and value judgments. On this latter point much negative evidence was found. As for methods of instruction, "the evidence is strong that none of the major techniques of instruction has had such a consistently different effect on students' values from the others that it deserves a more intensive appraisal." At the same time, evidence was found that faculty members themselves do have a profound impact on students. The impact varies with individual teachers and among institutions.

In the Introduction, President Paul J. Braisted of the Hazen Foundation pays tribute to "the scholarly competence, imagination, and sensitivity" with which the author performed a difficult assignment. A clue to the scope and thoroughness of the study is found in the bibliography, classified under the main topics covered and totaling 354 references.

Teacher and Teaching

THE TEACHER'S TREASURE CHEST, edited by Leo Deuel.
Englewood Cliffs, N. J.: Prentice-Hall, Inc. 1956.
xi + 372 pp. \$4.95.

Benjamin Fine of the New York Times has done his best in his Introduction to this unusual book to help get it off the ground in terms of public acceptance. He truthfully says: "Both the academic and the non-academic fraternity will, I am confident, chuckle over many of the pages, be inspired by many others, and profit from them all."

The editor's purpose in these widely ranging excerpts is surely in part to disabuse his readers about the stuffiness and stodginess of the lives and minds of teachers. He succeeds admirably in this intention and it is rewarding to realize how often the figure of the teacher has been sympathetically evoked in literature.

But beyond fictional treatment, there are excellent profile glimpses at notable teachers, and thoughtful essays on correlative themes as, for example, the devastating piece by William James on "The Ph.D. Octopus."

I commend this book to disheartened teachers at all levels. I commend it to members of boards of education which appropriate teachers' salaries. I commend it to all voters whose chronic slogan is "Keep the school tax low."—ORDWAY TEAD, Chairman, Board of Trustees Briarcliff College, Briarcliff Manor, N. Y.

WHY TEACH?, edited by D. Louise Sharp. New York; Henry Holt and Company, 1957. xiv + 240 pp. \$4.00.

Awareness of urgency and nobility of appeal are in the very sinews of this evocative book. Its problem is to find the way for its message out into the highways and byways where it can speak as persuasively as advertisements of secretarial jobs at seventy-five dollars a week.

This anthology is clearly and cogently directed to high school and college students. What, perhaps, is therefore needed is for some foundation to subsidize a wide distribution of a paper-back edition at thirty-five cents. At a four dollar retail price, the book is in danger of dying aborning, which would be a great pity.

For here is the spiritual, esthetic, intellectual, and social rationale of the teacher's vocation spelled out from a wide variety of angles. The contributions are pithy, from diverse individual sources, on varied aspects of this calling. But they unite in the sense of underscoring Henry Adams'

famous sentence, "A teacher affects eternity; he can never tell where his influence stops."

The editor's prefatory quotation from Horace Mann also strikes the same note of large significance as follows:

All the high hopes which I entertain of a more glorious future for the human race are built upon the elevation of the teacher's profession and the enlargement of the teacher's usefulness. Whatever ground of confidence there may be for the perpetuation of our civil and religious liberties, whatever prospect of the elevation of our posterity; whatever faith in the general Christianization of the world—these aspirations and this faith depend upon teachers, more than upon any, more than upon all other human instrumentalities united.

I wish for this book the tremendous readership it merits; indeed it could even be one means of reversing a depressing negative trend. If education is to occupy the responsible role Horace Mann rightly assigns to it, more thousands of young people will have to answer the question: Why teach? with the paraphrase of another title—we shall gladly teach!—ORDWAY TEAD.

Other Recent Books

- A BOOK OF CONTEMPLATION** by Dagobert R. Runes. New York: Philosophical Library. 1957. 149 pp. \$3.00.
"A delightful and inexhaustible source of epigrammatic quotes." Take as examples the first and the last: "All great actors on the stage of history were abnormal." "Give it the name you will, this nameless One, but let your deeds be in His grace and His charity."
- THE EDUCATION OF YOUNG CHILDREN** by D. E. M. Gardner. New York: Philosophical Library. 1957. 118 pp. \$2.75.
Of interest to all parents as well as to specialists in the field. Topics: young children and their feelings, interest in other children, learning and thinking, play and mental health, parents and their children's problems, nursery school teaching, influence and future of nursery schools.
- DEAFNESS, MUTISM, AND MENTAL DEFICIENCY IN CHILDREN** by Louis Minski. New York: Philosophical Library Inc. 1957. viii + 82 pp. \$3.75.
A psychiatrist's report of experience over three and one-half years in research units at Belmont Hospital and a house for deaf children (England). Includes general aspects, clinical data, layout and staffing of the units, general methods of assessment, electrophysiological methods, psychological tests, and concluding discussion.
- EFFECTIVE READING FOR COLLEGE STUDENTS**: by Homer L. J. Carter and Dorothy J. McGinnis (Nila Banton Smith, general editor). New York: The Dryden Press. 1957. x + 354 pp. \$3.60.
Useful for all adults who wish to read faster and with better understanding. Directed especially to students who wish to improve their reading skills. "The student should understand how physical, psychological, and environmental factors may have lowered his reading performance and how these injurious factors may be modified."
- THE ELEMENTARY SCHOOL TEACHER AT WORK** by George C. Kyte. New York: The Dryden Press. 1957. xii + 530 pp. \$5.25.
Based on materials used by ninety college and university instructors who teach the basic course in elementary education. Divisions: elementary school as an American institution; desirable learning experiences; planning, organization, and management; the teacher.
- THE ELEMENTARY SCHOOL: A Book of Cases**, by Cecil V. Millard and John W. M. Rotlney. New York: The Dryden Press. 1957. xii + 660 pp. \$4.90.
The teacher inescapably is concerned with individual pupils. Case histories of 22 boys and girls are presented in fascinating detail in each instance, "sandwiched in between a Preview of him as he appeared on entering school and a Postscript describing him on his exit from high school." The conclusion calls attention to some findings and general conclusions which have received little emphasis in the literature.
- A GUIDE TO GRADUATE STUDY**, edited by Frederick W. Ness. Washington, D. C.: Association of American Colleges. 1957. ix + 335 pp. \$5.00.
An attractive volume distributed by the American Council on Education, covering admission requirements, fees and aid programs, fields of study, prerequisites, residence requirements, etc., for 135 universities offering the Ph.D. Broad objectives of graduate schools are recognized as preparation for teaching and for research.
- AN INTRODUCTION TO EDUCATION IN AMERICAN SOCIETY: A Text with Readings**, by Raymond E. Callahan. Foreword by George S. Counts. New York: Alfred A Knopf. 1956. xvii + 461 + iv pp. \$5.50.
An attempt to meet the challenge to teacher-training institutions. Draws upon all the sciences and philosophies relevant to the tasks of education, and does this "in the framework of our American civilization in its historical and world relationships." "Teachers wise enough to see us as we are, unselfish enough to care what becomes of us, and patient enough to shape us into the best that we can be."
- POLITICAL THOUGHT IN PERSPECTIVE** by William Ebenstein. New York: McGraw-Hill Book Company. 1957. xiv + 588 pp. \$7.00.
Twenty-five political thinkers and leaders from Plato to Lenin interpreted by forty-four political thinkers and leaders. "Writing about each other, the world's leading political philosophers, statesmen, and scholars generally write with a verve and freshness that are not always present in their writing about more abstract issues of political theory."
- PRINCIPLES OF SCHOOL ADMINISTRATION: A Synthesis of Basic Concepts**, by Paul R. Mort and Donald H. Ross. New York: McGraw-Hill Book Company. 1957. xv + 451 pp. \$6.00.
Second edition "revised to make it a better teaching tool in the light of instructional experience, new challenges to administrative function, and more recent contributions to the field."
- MENTAL HEALTH IN COLLEGE AND UNIVERSITY** by Dana L. Farnsworth. Cambridge, Massachusetts: Harvard University Press. 1957. ix + 244 pp. \$5.00.
Written for educators, value also for psychiatrists and for parents of college students. Chapters: colleges discover need; educational maturation of the college student; student customs, morale, and attitudes; emotional stress; counseling and psychotherapy; administration and the psychiatrist; development of mental-health programs; emotions and the curriculum.
- THE SLOW LEARNER: Some Educational Principles and Policies**, by M. F. Cleugh. New York: Philosophical Library. 1957. vii + 186 pp. \$3.75.
"The first time that the policies and principles underlying the organization of special educational treatment for slow children has been considered at all fully." Part I treats special schools, Part II ordinary schools. "Backward children, even more than others, depend on their teachers and challenge their skill and ingenuity."

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